

# CERTAINE Articles, collected and

taken (as it is thought) by the Bishops  
out of a little booke entituled an Admo-  
nition to the Parliament wryth  
an Answer to the same.  
Containing a confirmation of the  
sayde booke in shorte  
notes.

Chay. 5. 20.

Woe be vnto them that speake good of euill / and  
euill of good / whiche put darcknesse for hight /  
and light for darknesse / that putte bytter for  
sweete / and sweete for fower.

## The Prenter to the Reader.

Thys worke is fyntched thankes be to God /  
And he only wil keepe vs from the searchers rod /  
And though master Day and Toy watch & waide /  
We hope the living God is our sauergarde.  
Let them seeke / loke / and doe now what they can /  
It is but iuentions / and policies of man.  
But you wil maruel where it was fyntched (ended /  
So you shal know (perchance) when domes day is.

Imprinted we know where / and whan /  
Judge you the place and you can. J.T.J.

[1572.]

2d  
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# TO THE Prelacie.

If men be dumbe/sure stones shall speake/  
God wyll his truthe prouale/  
Let men resist it forceneth not/  
It standes when they shall quale.

When it of men is most opprest/  
Then God doth set in stote/  
You Prelacie knowe how true thy is/  
Thinke then what best may boote.

You that can councell other men/  
Your selues be councelled/  
God will correct you knowe it well/  
Where it is well deserued.

Yeeide reason why (none good you haue)  
Gods churche/Gods cibet lacke?  
Not God the caute/he them requires/  
Your Lordshypes keep them backe.

Thinke on the time reformde to be/  
Your sciues which chieflie ought/  
You may else kicke you wot who sayth/  
Its hard awayling nought.

Repente/amende/shewe forth your loue/  
You which attrecte your owne/  
And doe your best/whole Antichriste  
Shal quite be ouerthowne.

By helpe of God/by helpe of Prince/  
Whome God longe loue and blesse/  
With prosperous life/and earnest zeale/  
At last heauen to possesse.

**A** biewe of the Churche/ that the Authors of the  
late published A ddition woulde haue planted  
wythyn thys reame of Englande / containing  
such Positions as they hold agaist the state of  
the sayd Churche/as it is nowe,

**A** Biewouse of thys biewe/ made as it is thought/  
by the E pshops/and a Confirmation of the  
booke in shor t netcs.

**V** **E** are charged by the apostle to speake truth/  
every one to hys neighbor/which precepte I  
take to extende to the whole life of man / as  
well in matters concerning the worshyp of God and  
hys religion / as in them that concerne the common  
lyfe and vse of man. And to be faultie in it/as it is a  
thyng worthy reprehension in all men / so especiall ype  
in the ministrers of God/and such as are/or ought to  
be by their calling/leaders and conductors of other.  
I speake not thys to carpe / or maliciously to bite a-  
ny man/but to warne them brotherly of their faultie/  
that they may amend whiche haue erred / and comi-  
ted a scape in thys behalfe. Some when they sawe  
these Articles sayde in thys wylle: As they are in all  
their dungs shiflers / so haue they in the Collection  
of these Articles / shewed them selues to be no lese  
untrue dealers / then their cause is vaine & naught:  
bothe for vouching thyngs out of the Booke/which  
are not in the booke / and also in puttynge for the most  
true ypropositiones as paradoxes.

**Fol. 3.ii.1.pa.1.** First they holde and assirme/  
that we in England / are not yet come to the out-  
ward face of a church agreeable to Godes word.

In this first Allegation there lateth this word  
earse/which is in both coppies/first and last. Whether  
in if they had meant plainly and truly to haue deale  
wyth the world/they myght haue put it downe / as  
it is in y booke. Let men thynde of them as they list/  
but to make a lie in y beginning/ is soule & shameful.

2. ln. vii. They will haue the ministers to be  
called/allowed/and placed by the people.

This Article is viterly falsified, for it is in the  
Excommunication/ the election was made by the Elders  
with the common consent of the whole church. And  
so if they condempne the making of ministers/ what  
do they else/but open their mouthe against God/and  
against the truthe. Act. 14. 23.

3. fol. 4. li. 7. pa. 13. They wil haue none made  
minister/but y minister of some one certain parshc.

A perillous errore. Luke Paul ad Cor. 1. 5. I  
thynke we haue no Apostles made now a dayes/but  
pastors onely:but if you think the contrary/ I pray  
you shew me/whether such as you make/ be bounde  
in conscience to goe into Turcia/Barbaria and such  
like places or no:/or why rather they should be bounde  
to England/more then to those places:/and take heire  
heire of a Popes reason.

4. ln. 9. They holde that a byshop at no hand/  
hath authoritie to ordaine ministers.

No/not alone/but as part of the consistorie/and  
eldership and member of the church/as Act. 1. And  
a byshop as ours are/that is Romish byshops/crea-  
tures of the Canon law by no meanes.

5. ln. 17. They say for a byshop to say to the min-  
ister/Receiue the holy ghoste/ is blaiphemous and  
ridiculous.

Is this put downe as an error? in dede it is er-  
roneous if the holy ghoste procede from them: but y  
let them consider of Caluine. Io. 20. 22.

6. ln. 18. They will haue the ministers at their  
owne pleasure to preach wythout licence.

This is also falsified/the boke hath it/ if any be  
so wel disposed to preach in their owne charges/they  
may not wythout my Lordes licence. I shal chal-  
lenge corruption. Any reasonable man would haue known  
by the second Article/ that no man can be a preacher  
at hys owne pleasure/but by the admission of the as-  
gregation/but as afor/so say we againe. I Romish  
b.

bishop hath nought to do / to gene licence / and hys is  
as good to preach v/ as the popes calfe was that  
Felton set vp.

7. lvn. 13. fol. 17. li. 6. pa. 1. They will haue the  
ministers discerned from others v/ no kind of ap-  
parell / and the apparell appoynted / they terme an-  
tichristian / & the apparell appoynted by þ Prince /  
duobedience againt the Prince.

þ hys alio is falsified / they speake of the simple  
kynde of setting forthe the sacrament of Christ / and  
afterward in the purer churches / & compare it wyth  
the yelde of beautifying it (as they woulde haue it  
seen) only found out and appoynted by popes from  
Paganes: The wordes are these / they ministred the  
sacramentes plainly / we pomposly / wyth synging /  
yiping / surplice / and coape swearing / so I finde it in  
fol. 4. pa. 1. lvn. 15. Whether the apparell be Anti-  
christian or no / it is no time here to debate / but lette  
them shew from whence they had it / and let them not  
be ashamed to protest hys name / whose cognisance  
they weare. Either let them speake as they are ap-  
pareled / or lette them apparell themselves as they  
speake. But I cry them mercy / they do so now / and  
never so plainly / I am sure they haue put forth here  
articles / whynch they shal never be able to shewe any  
ground for / unlesse they take it from the Pope. And  
þ hys I say to al good Christians / let them take heed  
that they haue not the supremacie of the Pope main-  
tayned heire / whylest a fewe white coates stande for  
hundred poundes / I say not thousandes. For thys  
kynge whiche they put forthe / drawing so many arti-  
cles out of that small booke / absurde as they seeme to  
put them forthe / containeth in it / so many false arti-  
cles cleane agaynst the truthe and the booke / as are  
þ them put downe.

þo. 4. li. 1. pa. 2. They will haue all Archby-  
shops / bishops / archdeacons / chauncelors / and all  
other ecclesiastical officers together with their tra-  
tices / jurisdictions / courtes / and lyuings cleane ta-  
ken

Ten away/and wyth spedde remoued.

Falsified in part. They haue slyly left out that  
that they could not/wut be ashamed of/ if they had a  
ty shame as Lode grace/ Justice of peace & Quo-  
rum/whiche haue no ground nor warrant in Gods  
bole. But I doubt not when they come to answer  
the bole/or put towne the confirmation of their po-  
to condicte these absurditez/we shall see good farr.

9. *lin. 9.* They will not haue the ministers iwo  
(as they terme it) to any iourne of prayers inuen-  
ted by man/but as the sprite moueth them/ so to  
make their prayers/ and therfore as they woulde  
be bounde to no prescript order of prayers/ so woulde they  
haue the boke of common prayer cleane take away.

Entirly falsified. There is ne iust thing ment  
that there shuld be none at al/but that this of theirs  
ought not to be tollerated. A tourne of prayers they  
deny not. May he woulde one in our congregations/  
and the same that all reformed churches do/wut their  
patched Portme is not to be allowed/the causes can  
not be davyd/there are in it many vyle thyngs.

10. *Fo. 4. lin. vii.* They will haue al aduertissons/  
patronages/imprentations/and bishops authori-  
tie/and ordaining of the ministers to be remoued.

A sofe matter & great error. Is it to be thought  
that any reasonable man woulde stande for these/ as  
though it were an absurdite to say they ought to be  
taken away/why not a Cardinall at Canterbury/  
as well as an aduowischaunce in any place. Is for the  
bishops making of ministers/ otherwise then be-  
fore/when they can shewe they maye/we woulde  
say this is absurde.

11. *Fol. 5. li. 15. 16. 21. 17.* They will haue no  
homilies red in the Churche/nor articles/nor in-  
junctions set out/nor bled/nor in no wise Sacra-  
ments ministred in any houle/ nor in no wyse the  
word red/but preached only.

A hanous error. Ite predicate. *Math. 28. 19.*  
and preteach. *Et quicunquem conuenienter alias a-*  
*him*

im expectate. 1. Co. 11. So oft as ye come toge-  
ther/tarke one for another. Private houses are not  
me for sacramentes to be ministred in/ when thers  
an open congregacion. They haue no cause to think  
of our most gracious Queene so wickedly/as þ they  
shalbe driven to maintaine that absurd and disorde-  
rous order. Thanks is to God/all the ch dokes are  
open/and god long preserue her maiestie among vs/  
whose intentes they are open. Why shuld that be  
miserated/þ which is a confirming of their popish ho-  
ng/and the private midwifes baptisung?

They will not haue the Epistle and Gospell  
red/and whatsoeuer is sayde before / they verry  
mislike/and call it a Popes entrance.

Wherelse had ye it:/and such patching was ne-  
ver taken but fro Rome shew authentis if they ci.

pa. 2.11.17.10. They cannot abide to haue the  
Crede red at the Communion.

No not as a pece of poure masse/þet we ble it in  
all our churches in every sermon/it is not done for þ  
contempt of the Crede I woud ye knew it.

14. Pa. 1.11.10. They wil haue the Com-  
munion receaved at the table setting/without further  
reterence/kneeling they say/ is utterly unlawfull.

Christ vslid it sytting/þat christ kneeling/who-  
ther wretter to haue Thouses or a Calske?

15. Iii. 14. They mislyke of these woordes / the  
bodye of our Lord Iesus Christ. &c.

Why content you not your selues with Christes  
woordes and the Aþpolstles? Either folyshe Paule and  
Sylvie you/or folyshe you and ioyse the Aþpolstles.

16. Iii. 15. They mislyke of Gloria in excessis.  
Not every thing that is good/ is to be patched  
into the Communion/because that churclins ought  
not to make quidlibet ex quolibet of a reue ratunis  
same.

Iii. 12. They will haue no other wordes/ nor  
circumstance made/then Christe vslid.

17. Iii. 12. Falsified/the wordes are/ we hennily  
miz:

mixed wyth mannes inuentions. Speake truthe &  
thou can/and shame the deuill.

18. Fol. 6.pa.1.lin.12. They will haue no Pa-  
piste / neyther wyth hys will/ nor constrainyd to  
receyue the Communion.

Ah Paule what mentest thou. Probet scipsum  
homo.1.Cor.11. Let a man examine hymselfe. I tell  
you / the sacramentes are too muche abused by men  
wyllingly. Adde not more synnes to cause the Lords  
wrathe to be more hotte against vs.

19. line.16. They will haue no Godfathers nor  
Godmothers.

Utterly falsifyed.

20. Fol. 6.lin.6.pag.1. They wyll haue all mi-  
nisters equall.

Christe in deede erred in thys / therefore we re-  
cant/inter vos autem non sic. It shall not be so a-  
mong you. Luke.1:1.

21. line.18. They mislike all collectors for y pore.  
And would haue Deacons placed / whose office  
it is. Act.6. Rom.12.

22. Fol. 8.in fine. They say that there may be yet  
a more parfект forme & order of a church drawne/  
and that thys is but an exراسice to a further mat-  
ter/promisynge that they wil yet go further therin.

Falsifyed. Sed audiu: verbum unum caue de  
pleno Christo / ne ad morbum hoc etiam. Yet see  
howe these men are troubled / even as legio was to  
heare of Christes coming. It greueth them to heare  
that Christ shuld be ful amongst vs/ and not by pat-  
ches and pecces.

Out of the seconde treatise called a viewe of po-  
pische abuses remayning.

Note three Articles omitted.

And why these more then the rest ? if it be for y  
you are awarned of your vngodly dealyng/wyth your  
fellow brethren/whome you and the rest of the hygh  
Commissioners at Lambeth put from their liuings  
and ministrie for refusynge to subscribe to your tra-

sons it is well: if it be so that you see them to suffi-  
ciently confuted, as you haue nothing to reply, you  
to be borne wythall in hope of amendment.

Fol. 10. pag. 1. lin. 33. Reading of seruice or  
homilies in the Churche they say / is as euill as  
playing on a stage / and worse too.

Falsifyed / and yet marke I pray you their rea-  
son and comparison / not for the thyng it selfe / but for  
the persons them selues. For the players can safe  
their partes without booke/ these for the moste parts  
but read theirs / and that scarle too.

Fol. 11. pa. 1. lin. 10. Touching mariage/ they  
mislike the weddung ring / they are angrye wyth  
the taking of it vp / and laying of it downe. They  
will not haue the Trinitie named theron. They  
say w<sup>r</sup> make the man to make an idol of his wife/  
because he saþt wyth this ring I the wed / w<sup>r</sup>h  
my body I thec wosshyp.

In deede they are perte iugling castes/ taken  
of the Popes Mass booke / as the moste parte  
of all their trahise. Hub. maria trahendo. Tit. He-  
sychio sponsi & sponsa.

It is plaine abusing of the name of God be-  
moved from thence too. You myght haue found bet-  
ter reason to haue condemned thys for a superstiti-  
ous thyng / then a grave amissiō / for you haue these  
mocked words put to it. Et proficiat illis eternam  
sicutem. And that it may profit hym to eternal sal-  
vation. Ca. Cretor. Thys were as good a occasion  
to cast it awaye / as Ezechias had to breake the ser-  
pent / and for your perte vng of it / let the Reader  
lere vpon the Rab. Tunc aspergatur.

lin. 1. Confirmation they mislike / and call it  
superstitious / popishe / and peculiare.

Farre ouer seene in so doing. It was a Sacra-  
ment / and may be still if it please you. For you set by  
the childe of Gods grace.

+ Fol. 13. pa. 1. lin. 1. Touching buriall of the  
dead / they will haue no prescript seruice for it.

W. J.

They

**B** They will any man indifferently to burye the dead/and not to be tyed to the minister.

**C** They mislike of thys prayer there vsed / that we wytch thys our brother. &c.

**D** They will haue no sermons at burials/ because they are put in the place of **T**ribunals/ not so much **E** as lyng of the corps in the place of buriall / the fetching to the **C**hurche/ the meeting of the minister. &c. they cauill at.

**I** What needeth it? whiche should the priest saye, meeting the corps/ euen iuste at the churche stile (in so the **R**ubricke sayth) I am the resurrection and the life. &c. to whom speakest he: to the living: whiche then at the **C**hurche stile / rather then in any other place: why at that tune more then any other/ if it be for the living? If it be for the dead/ O vile papistes but thence it came/ loke vnto that stinking portuse. All that whole tracte was broken/ and is spouen in most places in the person of the dead. **H**ec the bludnesse and mischefe of an adulterous nation. Thys for the church stile. **H**ec those popish apes. when he commueth to the graue/ what then: for loth this must be sayd or sung, **M**an that is borne of a woman. &c. **O** mourning wyfull gospell spiller / when we be at the graues side/ we be in the middest of life/ when we be put in/ we be in deathe. And I beseche you/ when had you the prayer that followeth: where you shew a patching of **A**ntichristes intentions in the word of God. Beside the great and vile abusing of the scripture/ in vsing that for a dead man/ which blessed **J**ob spake in anguish of hys heart/ for the affliction whiche he sustained / whilist he was alue. To shew/ if thou dyssent to me/ a peece of Gods seruice/ shew thy warrant / especially seeing thou abusest the scripture to thy purpose. It is never red or founde eth: in the olde testament or the new/ that God either appoynted / or that there was vsed any seruice for / at/ and in the buriall of the dead.

**B** Why? Because it is a peece of charitie / whiche

concerning every man/and not any part of the same  
arie/that it should be bound & appropriate to them.  
Therefore we say/ and that by the scripture/that it  
elongeth to them as to every private man/and not  
other wylle. For who playde the priest/when Abra-  
ham buryed hys wylle/and Jacob hys/ what priest  
was it/that tolde Stevens boyle/ and Imanies and  
Daphira/and who preached at any of these burials?

**E** If you looke wel wypon your oide portiuse/and  
conferre it wyth yours now/you can not well excuse  
it from being a prayere for the deade.

**D** We make not that a reason/ but we shewe you  
howe they came in/and howe they came to haue that  
place. And if you be not minded to take away hys folys  
and abuse/ yet I praye you take order for your dia-  
mons/that will take no crakke frenche crownes for  
their Trentall sermons/ seeing you wyll haue it so.

**E** To take hys leaue of the belles & thre peales/  
accordyng to my Lordc of Canterturie lasse per-  
missiones.

**S** fol. 13. pa. 2. lin. 1. They synde foul with say-  
ing the Psalme/ I listed vp nine eyen. &c.

Especially in summet for sonne burning/ and if  
the come late at nyght/ from being a moone calfe/ for  
the must be wholded. And I beseeche you why shold  
the prayer hys for the deuincy of the churche/ or any  
member thereof from the tirannie of the enemys of  
God/ & vsed in a thankes geuing of a woman after  
chyldebirth. There is not one word in it for a thanks  
geuing/ but the whole Psalme runneth vpon the  
mystyes that the poore captiues are in/ and yet they  
melle their service a thankes geuing/ & will needes  
have thys Psalme vsed to that purpose. Howe tell  
me/ if thys be not abusing of scripture.

**S** lin. 4. They mislyke that we pray in the Le-  
tame/ that all men may be sauied.

Because we knowe that Cain/ Judas/ and all  
the inuictors of thys geare/ the Dopes are the chil-  
dren of perdition.

7. *Mr. 5.* They wyllyke that we pray to be deli-  
vered from thundrys and lyghtnings/because whi-  
che so pray/there is oft tymes no danger neare,  
Put in too/ from sparrewe blastyng.

8. *Fol. 12. pa. 1. lin. 7.* They synde fault wryth sym-  
gung of Benedictus / *Hunc dominis / Magnifi-*  
*catur, &c.* in the common prayer/callyng it / the pro-  
phanyng of the scripture.

In dede we haue a new Chryst in some mannes  
belly/and some John Baptiste to go before hym/and  
shunes good storie/that will gladly dye so sone as  
he is borne/but I thynke there be no pope Jones.

9. *lin. 13.* In all our order of service/they say/there  
is no edifying but confusion / they saye the inter-  
chaungeable saying of Psalmes/is losyng of ten-  
rice balles.

Experiance of these. 14. yeares/noweth what e-  
difying hath come by it/and the Psalmes wold not  
be handled in greacie alehouse chaunters mouthes.

10. *Fol. 14. pa. 11. lin. 18.* The regument of the  
Church/they call Antichristian and deuylishe/ and  
say they may as safelie subscribe to allowe y domi-  
nion of the pope ouer vs/as to subscribe to it.

No the Canan lawe is good scripture / and the  
pope Antichrist/a wete man to set an order in Chri-  
stes house. And why not antichristian: they say true  
by/ & they haue great reason so to say / for þ you haue  
no scripture to raze the contrary/for you stand only  
vpon the lawes of man / whome you haue caused for  
your behoife to confirme the lawes of Antichrist ther-  
in. But is it therfore not Antichristian/because that  
cuill lawes of earthly prynce/ haue confirmed þ ca-  
non law/ & take it now as their owne? As who shuld  
say/ the translating of a lawe from one realme to an  
other/and from one prynce to another/letereth or ca-  
seth that the law may not/ & is not rightly to be sayd  
to be hys/ who first invented it? Because that rym-  
es haue take thys into their lawes/that whosoeuer  
committeth wulfull murther/ shall die the death/ is it  
not

fore Gods law? Because the lawes of y Grecians  
are translated into the Romaine Empire therfore  
are they not the lawes of the Grecians? because y  
lawes of Justiniān be come nowe to be practised in  
France/Germanie & other places/ therfore are they  
Justiniān's lawes? But be it y because Papirius  
gathered all the lawes together / the wholē be  
y Jus Papirianum/ yet art the lawes theiſſe/ &  
alſe called wholē they were / if in thyſe it be ſo/  
ſhould the Canon lawe loſe his name/ to be cal-  
le the Poper law? because that princes haue confe-  
ſit? Is ſo who ſhould ſay/ the chaunging of ſ name  
reth eyther the nature of the law / or elſe of other  
thing whatſoever? It is not ſayd or thought y be-  
y Adrianus or Bonifacius / or wholſoever was  
y Pope of Rome/ therfore whatſoever lawe he  
ſe was naught / & to be rejected / but because he  
pope / y is as antichrist made it haſing no ground  
Gods word/ but rather the contrary/ therfore it is  
to be ſopishe/ and therfore deuiliſh/ whole name  
auer it put vpon it.

But there is a further matter in it. How may any  
one gene one man authoritie to be byſhop ouer a  
unice or a diocelſe/ more then the Emperor maye  
it to any priſt/ to be ouer all Chyſtendome/ ca-  
by hym ſelſe / or by the conſent of other princes.  
ſo ſome wrotye that hys ſupremacie came by the  
treaſor of Conſtantine and ſee then how farre this  
reth from Antichrist. From Antichrist I ſay/  
king that/ which they know/ canot be ſo gneu/  
they condeſpide the takyng of it in the byſhopoſ  
Rome/ for therfore they call hym Antichriste. They  
ſayd and we ſay/ that iure diuino by the lawe of  
y he hathe no more authoritie and higheſt place/  
any other byſhop/ & they ſay truce. And becauſe  
deſtch it vpon hym iure humano/ they call hym  
Antichriste. It can not be then/ but that they ſhewe  
iueſſes herein to folow the trace of Antichriste/  
truly ſeeing they haue it iure humano/ and that  
pontificio.

11 pag. 2. lin. 14. They will haue entyr iurisdictiō  
to haue full iurisdiction in hys owne pariche.

12 It were a tyramme if he had it alone. I say  
pariche/but for sooth not so ut a diocesse.

13 lin. 28. They holde that the ministers at th  
day enter not in by Christe/but by a popylste a  
unlawfull vocation.

14 Absurde/sor Intichust is Christe/and y Canon  
scripture. It wil be hard for you to shew y contra

15 lin. 28. They holde it is unlawfull for one m  
to preach in ano. her mannes Churche/ or any m  
to preache out of hys owne Churche.

16 Tanquam ex officio/ ut corrigenti & Jacobiti  
It is true he oughte not as of his office and duci  
as the Cordigers and Jacobites/ and whē it may  
shewēd out of the scriptures. we will say as you i

17 fol. 18. pa. 1. lin. 13. They will haue all cat  
hōll churches pulle downe wþch Deianaries a  
Prebendaries. &c. cleane taken away/ and call a  
dennes of loytering lubbers.

18 It daungerous mat. et if men stoebe vnder  
swalles/and seeing the Statute of vagabondes whē  
is to straight. And I praye you what are they a  
but loytering lubbers. Wherē what profyte con  
meth by them to the Churche of Christ/and how a  
they occupied for the place of clearkes/ whyphe th  
wþrongfully kepe.

19 The state of the church at thys day/ they call  
raigne of Antichust.

20 It is spoken of the Romishe iurisdiction  
mentionēd. They haue iust cause to say so/ for wh  
is it else/ no ground can be givēn out of gods we  
for any of these positions whyphe they puttē don  
heire/ as reprehēnding and reproyng the booke.  
the aduersaries of the booke thynke to sryue w  
the wþcayns of Antichust agayste them/ we ha  
to beholde the confit wþth patience/ for we shal  
then faile to their shame and smarte. If it were  
thyng to be tollerated in the seruice of God/ and th

re is in the whole government of hys houle / to  
rewte aduise of the enemynes of God / whiche was  
so pccyse wþch hys people of Israel by whosel  
seruaunt / in appoynting hys seruice / and euerþ  
þe pertayning to the priesthood and temple / that he  
ould not haue the least rag that myghte be from þ  
agakes hys enemynes / was it not because he wold  
not haue that to be any meanes or occasyon of fami-  
lytþe wþth them / or any lykenesse / whereby they  
ight be moued to folowe them / Comunitie of mā-  
rs / and lykenesse of conuersation in matters of re-  
þo especially / is a grēate cause of further acquain-  
tance and familiaritie. Therfore that they shuld not  
comme to allowe / as from hym and by hys insta-  
cy / maner of doings / and that shold not be done  
þym / that was done to straunge Gods / he inuen-  
tione and appoynted an order aparte / wherby he wold  
þorshypped. The same traxe did Christ followe.  
þe neyther read nor synde / that he borrowed ought  
þe Gentiles / and that more is / because no doubt  
wold haue his leue of all Jewishe ceremonies /  
comunended not hys owne / and hys fathers for-  
mer lawes / to hys Apostles to be obserued. And  
þy then shold we take ought from hys enemynes /  
þe chylde of perdition and synne / the Antichrist of  
þone / who hathe bene and is / the greatest waster of  
þis church. Nay / they shold rather take that way /  
þerby it myghte be hardly heard amongst our po-  
lity / what maner of beast that was. They shuld  
þe away boþe from the eyes and ears of all men  
(as well as from their heartes) all sygnes and to-  
mens / wherby that chylde of synne / myghte come in-  
þe remembrance. O that we must still holde by the  
þead of that beast / whiche is worthy by Gods spi-  
rit and indgement cast downe into hell. O that bre-  
þen / our breþen I say / whiche haue already bene  
persecuted / and are lyke agayne to be persecuted (if  
God we not in mercy luke vpon hys poore afflycted  
þurch) shuld stand so stoutly with their breþen /

in whome they can fynde no reproose/but the hatte  
of Antichrist/in thys ouerflowing of the bloudes  
our bretherin fraunce/whych is yet greene before  
our eyes/and yet lytch vpon the face of the streate  
and fieldes of that cursed land/should stant e  
so stoutly for that wherfore all thosz theyz brether  
have bene so cruelly and agaynske all godlynesse and  
nature murthered/and whiche al their other brether  
elsewhere/have iustly condemned and caste away  
and the godly here grone with the burden of it. Wha  
it please thee O Lord/to open their eyes/that they  
sekyng thy gloriy/may see to the safete of this pe  
Churche yet standing as a little braunce/but loo  
king daily by thy iust iudgement/for our not bryght  
walkynge to be spoyled of those bloud thrally and de  
ceyfull men. Seue them heartes O Lord/that they  
may forsee the day of their destruction/nay oure de  
strukcion/Good Lord plucke of the vayle of they  
understanding/that they be not taken in their syn  
and we wyth them bee terte of in thy displeasure  
Truheit is Lord/that we haue wel deserued the  
contrary/and our synnes we confess/haue ben sond  
occasyon of thy cuttinge of our bretheren/ yet for thy  
name sake be mercifull vnto vs/that the enemys  
and bloude thralie man may not triumph and saye  
where is nowe theyz God. Faultes escaped.

¶.lin. 4. not to much/pag. 63. lin. 25. 02/ to much/pag. 41.  
lin. 29. after Ashwedeniday seruice should followe good fri  
dayes seruice. And in thys other Treasure (in some booke)s  
pa. 13. lin. 14. read it is not sayd/for it is sayd/pag. 14. lin. 4.  
so is/for so in the cause of whych faultes (good Christian rea  
der) and some other things not published/whych we meant  
and mende to publyshe God wylling/ is the importunate search  
of Day the Painter and Toy the Wokebinder/assysted wyth  
a putesuaunt and some other osypters at the appoyntment of  
bishops/wherin they are very earnest of both sides/yn one sorte  
likke/hath Demetrius the sacerdote Smuthes disease/they wold  
be loth to lose their owne profit/for the churches profit/and the  
other side wold be lothe theye had such a meane to publishg any  
thing against the oþ their awer. But ther is 12. hours in y day

